

6
A Notable

Treatyse wherein is shewed, that by the
word of god we may at all times eas
such greates as god hath crea:
sed for the sustenance of
man not offendynge
god nor hys
neighbour
so that
it
be receaved in faith with
gewing thakes for the
same



The kyngdom of heven is nother meat
nor drynke but ryghteousnes peace and
joy in the holy ghoost. Roma. xiii.

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 dwelling in Wychurch Lane
 at the signe of the Wyse
 Shopper Wyse
 ter.



Ioz as mouch as we now by the
 calling of the gospel are become
 (of infydels) the very cholen of
 God, whyche were not vnder mercy but
 now we, haue obteyned mercy thow the
 fayth that we haue in Chyste Iesu, w
 was preached vnto our forefathers, the
 Gētyles, by the Apostles & messengers
 of God, knowe and are full certeyned
 in our hartes, that we are not bounde, Collos. ij.
 nether vnto Ceremonys, sacryfices, Ephes. ij.
 oblacōs, Ceremonys, choyle of meates,
 oz anye outwarde relygion, whyche all
 the Jewes were bounde vnto, vntill the
 commyng of Chyste, but whan Chyste
 was come the promysed seide he rebuked
 the world of synne, both Jewe and gen- Roman. x.
 tyll, for neyther Jewe nor gentyll was Roma. iij.
 ryghteous in the syght of God, but the
 scrypture concluded all, vnder synne, that
 the promes by þe sayth of Iesus chyste
 shulde be gryn vnto them that beleue
 so that euery belouynge Jewe, is no more
 holden vnder the curse of the lawe, after
 he hath once receyued the faythe, but the
 lawe was gyuen vnto the Jewes, to be
 there

i. Peter. ii.

Roma. xi.

Roman. ix

Collos. ij.

Ephes. ij.

Roman. x.

Roma. iij.

Gallat. iij.

Galat. iij. Scholemaster vnto the tyme of Chyſte,
to Nourture them and, to byynge them
to the know ledge of them ſclues, and to
Open vnto them the peyſon w^{ch} theye
owne Nature, and howe th^{at} they were
altogether both body and ſoule contrary
to the wyll of God, ſyth they were not

H. Col. iij. able of theye own ſtrength, once to loue
the Lawe, bycauſe y^e uttered theye ſyn-
ne, And thretened Cuelſtynge deathe
Thus dyd god make them aſhamed of
theye owne nakednes, to byynge them
to the hope of the promyſed ſede, And as
for the c^{on}ſumption ſacrifyces, obla-
tions, Ceremonyes, and all o^{ther} warde
thynges, done and commaunded by moy-
ſes were but ſygures and ſygnys of thin-
gs to come, & helpe not, but put them re-
memb^{er}ance of the eternall & promyſes be-
twene th^e & God made vnto Abraham

Hebze .x.

Colloſſe. ij.

Roma. iij. theſe w^{ch} ſayeth w^{ch} ſhould therafter be
Colloſſe. ij. declared, at the tyme that god had ap^oy-
nted but after y^e ſaith w^{ch} come, y^e Jewes

Galat. iij. were no longer vnder y^e law, nother vnder
ſygures or tok^{ens} ſo many as were bapty-
ſed, & had receyued y^e ſaith, of Jeſuchriſt
but

but were all the sonnes of God, & were
 blessed wth faythfull Abraham, for as ma-
 ny of them as trusted vnto the Letter, or
 outward demaund of the lawe, were all
 vnder the curse and maledyctyon / for of
 them selues, they had no power or wyll
 as concernynge theyr inward hartes, to
 consent to the wyll of God, and so to ful-
 fyll yt accordyng to that the lawe deman-
 ded, for the lawe is spyrituall, But they
 were Carnall, so that yt is sayth, that
 maketh vs spyrituall, and apt, to consent
 to the wyll of God and thow we Loue,
 maketh vs to fullfyll yt, And so there is
 nother Jewe nor gentyll, but all are one
 thyng in chryste Iesu, and all vnder one
 Lorde, one Baptisme, one sayth, one bles-
 syng and one rule of Luyng, For eue
 foresaithers beyng Gentylles, were not
 vnder the lawe gauen by Moyses, but
 were Abyectes and as men forsaken of
 God, vnder no lawe but, but couēted the en-
 uemies of god, neuerthelesse it was decla-
 red by the chosen prophetes of God fro
 the begynnyng that the Gentylles shuld
 be

Roma. vii.

Ephe. i. iij.
 Roman. x.
 Roma. v.
 Galai. iij.
 i. Peter. i.
 Eph. i. & xx
 Dec. v.

be saued by the fayth of Iesus Chryste
As wynterlyth Saynt Paule, sayng,
Roma. ix. The Gentiles, which folowed not righ-
tousnes, haue ouer toke ryghtousnes
(meanynge þe ryghtuousnes which com-
meth of faythe) but Israel (meanynge
the Jewes) whych folowed the lawe of
ryghtuousnes, coude not attayne vnto
the lawe of ryghtuousnes, by cause theye
sought yt not by faythe, but as it were
by the workes of the law, so that we are
not callyd to be vnder the lawe, but are
called vnto the faythe of Iesus Chryste,

Roman. x. by grace, for the worde whych, was pre-
ched vnto vs, As the worde of faythe in
Chryste Iesus, and the coneynyng in
hys gospel and gald tydynges, is it that
maketh vs free, for it preacheth vnto vs

John. viii. the forgyuyns of synes, the deliuerance
Ephes. i. fro þe curse of the lawe, and maketh vs
loved ouer þe creatures of god, to blythe
for oure nede at all tymes, with thankes
guyng, now therfor let not vs (whych
haue tasted of þe goodnes of God, and
i. Tim. iij. haue receyued the knowledg of the truely
departe from the faythe, guyng hede,
vnto

into spites of errour, and daily shew
 tryne forbyddynge to mary and commaun-
 dyng to absteyne from meates, whiche
 God hath created to be receiued wth cha-
 resgiving of them whych beleue, and kno-
 we the truth, saying, nowe that we kno-
 we God (yea rather are knowne of God) **Gallat. iii. 1.**
 howe can it be that we shuld turne agay-
 ne vnto the weake and begge the crimi-
 ners, despyring to be in bondage, except we
 forsake oure sayth, for although the cho-
 se of meates was prescribed vnto the Je-
 wes whych were vnder Moyses, so that
 it was not lawfull for them to eat what
 soeuer meate they lyst, yet it is not so wth
 vs whych we are gentyles, neyther wth
 them that were Jewes, now beynge con-
 uerted, for in Iesu Chyest neyther cy-
 cumcysion oz vncircumcysion, choyse of
 meates oz vnochoyse of meates, any thing
 worketh but the lyuely quyknyng & work-
 kyng sayth whych worketh thow wth loue
 is all that God requyrenth of vs, wher so
 yet vs which are commaunded of paul
 to stande faste in the lybertye, vnto the
 whych Chyest hath brought vs, and that
 we

Leuitic. xi.
 Deut. xiii.

Roma. iiii.

Gallat. vi.

Marke.vij
Mathe.xv

we shulde not put our neckes vnder the
pocke of bondage agayne, geue heade and
attendaunce vnto that sure Sauour
Chryste sayth, harken vnto me cury one
of you and vnderstande sayth he, there is
nothyng without a man that canne defy
le hym, when it entereth into hym, but
those thynges whych procede out of hym
are those whych defyle the manne, for
what soeuer thyng come wythout ente
reth into a manne, it can not defyle hym,
because it entereth not into the harte, but
into the Bellye, and goeth out into the
draught that purgeth out all meates.
These wordes of Chryste take awaye
choyse of meates so that it is lawfull in
the tyme of the newe Testament, to eate
what ye wyll wythoute anye scruple, for
the holyghoost doth call the forbidding
of meate and of Maryage the doctryne
of Devils for GOD created meate to
be receaued wyth geuyng of thanks of
them that beleue and knowe the truth
for the creatures of GOD are all good
& nothyng to be refused, if it be receued
wyth

Joseph thanks geuing, for it is sanctified. **Timo. iii.**
 by the worde of god and prayer, by this
 one text of the apostles plucked vpp by
 the rote, what soeuer hu man haue
 taught, or commaunded, as concerning
 the choise of meates for the heli god cal
 lyth yt druplysh doctryne, the which no
 man can kepe wothout hurte of con
 science, neuertheless some me that be wele
 cate not yet stryde in the fayth. I synke
 that it is not lawfull for vs, to eate any
 thyng that is strangled, haunge not &
 bloude shed, or to eate the bloude of any
 thyng that is slayne, because I apostles
 wrote vnto I brethren of Antioch, that
 they shuld refrayn from thynges offered
 to Images, from fornicacyon, from
 strangled and from bloude, For surely
 these thynge pertaine not the storn, neither **Actes. xvi.**
 the feruent loue, that the Appostelles the
 Elders alwayes had, so to threat men,
 that they myght curre more woth the same. **Cozi. x.**
 vnto the fayth, And euen so ye muste vnder
 stande this chapter. is. in the actes of
 the Appostles how that cerytie came
 from Jewrye, And taught the brethren
 A b that

that except they were excommunicated, after
the manner of moyses, they could not be
saved, whereupon such dyscencyon was
moued betwene them and Paul and Bar-
nabas, that in so much Paul and Barna-
bas came to Jerusalem to the apostles
elders, and vpon þe matter, The Peter
stode vppon and sayde vnto them, ye men
and brethren because ye hath pleased god
that the Gentyles shuld here the woordes

ij. Tessa. iiii. of the Gospell and beleue whych hath
gauen vnto them the holy gost, such as he
did vnto vs puttyng no difference betwene
them and vs, but wylth sayth purifyeth
their hartes. Therefore why shuld we
tempt god in layng on a yoke vpon the
dysciples neckes, whych neither our fa-
thers nor we were able to beare, but we
beleue that thorough the grace of þe lord
Jesus christe we shall be saved, as they do
with the whyche wordes of Peter they

ij. Cozi. iij. were all satisfied, for Peter thoughte
yt not vngodly, in this poynte, to aby-
gate and to put downe moyses lawe
by the counsell of the holy gost, But also
Collos. ij. is dysallowed Excommuniced, sacrificed,
oblation

Weapons, Ceremonies, Choyse of
 meates, And counted nothyng comon
 (that is to saye) vncleane, to them, whych
 were in **C H R I S T** Iesu, But we Titum. 1.
Roma. 14.
 beleue (saye) he xhat thowoe the grace
 of the **L o r d** Iesu **C h r i s t**, That they
 shall be saued, as well as we, whos char-
 ities are purifyed thowoe **J e s u s**
J a m e s perceyving that they were come
 in euerye Cytte, whych preached **A p o s t l e s**
 and was redde euery **S a b o t h** daye in the
S y n a g o g e s; though it not vncouer-
 nyent to exhort them after a **L o u y n g**
M a n n e r, to abstaine from such inward
 thynges as despile the **M a i n e**, whych is
 fourepeayon, whychdome and aduocery. The 1. of
Decc. 12.
 also charging them to forbear such thin-
 ges, That shuld offende the **J e w e s** w
 wlas thynges offeryd to **I m a g e s** stran-
 led and bloude, not meanyng Thereby
 that yf any manne dyd eate that was of
 feryd to **I m a g e s** or that yf strangled
 othe in eatyng the bloude of any beaste
 that yf slayne, That he dyd offende, or
 had synned, but hys meanyng was, as
 it appear eth in the same Chapter, that

of the Apostles and elders had uttered,
and all at once abolished. Wherupon, con-
sidering the sly feith that was therabout
a litle before, and also the dayly redynge
of hym every sabboth day in theyr syna-
gogues, that it shuld haue bene to the hy-
nderaunce of the comen fayth, and per-
adventure offended many weake consci-
ences, in whome Christ was not as yet
full fasthponed, whose fayth was weake,
for the apostles being taught of the holy
ghoost alwayes walked after charitie &
loue, hauing respecte vnto the weake pa-

Rom. xiiij. sons, considering that the kyngdom of
God is nether meat nor drynke, but righ-
teousnes and peace and ioye in the holy
ghoost so that he whych eateth, despyse
not hym whych eateth not, and he that
eateth not iudge not hym that eateth, for
he that eateth doth it to please the lord
for he giueth God thanks, and he that
eateth not eateth not to please the Lord
wythall, and giueth God thanks, wher-
by it is clyped that saynt James, wyth
all the elders, by the inspiration of the ho-
lye ghoost were agreed so to wygge
to

to them (whiche were not yet perfecte **Roma. xv.**
 in the faythe, but newely conuerted)
 ponderynge how lowe, that they (howe
 weake so euer they were) were Chrystes
 and therfore oughte to be fauoured for
 hys sake, beynge fully certeyned in the
 lorde, that there is nothyng commune
 (that is to saye) vncleane, but vnto hym
 that iudgeth it to be commune or vnclea-
 ne that theyr treasure shulde not be euell **Titim. i.**
 spoken of. And to auoyde the stonblyn-
 ge blocke and occasyon to cause the wea-
 ke Byetheren to fall, bearyng curiously
 in mynde that there be farre greater thin-
 ges, than meate offered to ymages are to
 eat that is strangled or bloude / that a
 Chrysten manne shuld regarde, namely
 speace and quyetnes of conscience, and
 such thynges wherewith on myght cuy-
 pe one an other. Beholde nowe (O
 Godly Reader), the ffruent Loue of
 the Elders in that they wold so genecly
 deale wryth the discyples of the faythe, **i. Cor. v.**
 wherby they haue not only put away oc-
 casio of dyspyng & troubling & weake **Actes. xv.**
 consciences, but also in thys doynge serued **Rom. xiiij.**
 ChryA

Roma. xiii. Chyſte, wherby they pleaſed God, and
 were commended of men, fyrſt in that
 they exhorted them to refrayne from for
 nycaſon they dyſſolued þe lybertye that
 Moyses had gyuen them before to put
 awaye there wyſes, by a byll of dyuorci-
 ment and called them of the lord, whych
i. Coz. i. vii. is that the Wyfe ſeperate not her ſelfe
 from the man, and let not the huſband
 put awaye his wyfe from hym excepte
 ye be for fornycaſon. And ſecondarly,
Mathe. v. in þe they wylled them to abyſtayne from
 Chynges, offered vnto ymages yt was
 well done bycauſe they ſhulde ſomowre
 entangled them ſelues wpth the falſe woꝝ-
 ſhyppynge of ydolles, and ymages, for be
 fore they were called by the goſpell, they
 Hole religyon was woꝝſhyppynge of
 ydolles. ſtokes, and ſtonnes, Golde and
i. Coz. xii. ſyluer made of dyuerſe faſchyons, ſome
 lyke men, ſome lyke Beaſtes ſome lyke
Ephelia .i. byrdes and many other mo innumera-
 ble to recyte, And in thus doyng, the
 holy apoſtles dyd ſome vnto the conuer-
 tes, not onely to maintayn Moyses i that þe
 fyrſt comaundemēt for byddeth ymages
 to

to be worshipped, but also wth about to wth
drawe those of the Gentyles, fro^m they^r
olde Idolatrye, not Sufferinge them,
ones to medle wth the thynges offered
vnto they^re ymages, vntill such tyme as
they were full edyfyed, and knewe howe
to vse all the creatures of God, and to
what purpose they serue, ffor Sayncte
pauls saythe that neyther the ymage is
any thyng, neyther that which is offered
to ymages is any thyng by the whiche
wordes he meaneth That of vs whiche
haue knowledg of the creatures of god
are not to be refused, if that we vse them ii. Coz. x.
for the same purpose, that god ordayned
them for although this had bene mis
blessed of the ygnorant and vngodlye for
he sayth a lytle before, that meat maketh
vs not acceptable to God neyther yf we
eate are we the better, neyther yf we eate
not, are we the worse, for if any of them
whiche beleue Not, bydde the to a feast
what soeuer ys set before the, That i. Coz. x.
eate: aringe to questyon. ffor conſequence
ſake, but yf any man ſaye vnto, the theſe
thyngs dedycate vnto ydolles that eate not
for

for hys sake that sheweth the , And for
 hurtyng of Conscience, consciences I
 Saye, not hym, but hys, that tolde the,
 Wherby yt appereth plainlye, that
 what so euer is sold in the Market, we
 maye eat, and what Meate, so euer we
 fynde in any Place, wherunto we are
 Bydden, unto what so euer vngodlye be
 the same meate hath bene Mylused, we
 maye lawfullye eat yt wthout grudge
 of conscience. As other doo, so longe as
 we perceyue no maner to be offended, for
 the earth ys the lordes and al that therein
 ys, but yt we do perceyue any brother to
 be agrieved and to make consciences of the
 Meate, othet bycause yt was offered to
 images, or elles was strangled, hauinge
 not the Bloude shed, or elles bycause the
 meate was made wth Bloud we ought
 to absteyne, that oure lyberte cause not
 the weake brother to fall, for he that maketh
 consciences, is damned yf he Eate
 Rom. xiiij. Bycause he dothe yt not of faythe, for
 what so euer is not of faith, & is sine
 for he being weake in the faith, seig he spe
 at meate in the ydales temple, shalbe enfor
 ced agaynst

agaynste hyr owne knowlege and consci. **Cor. viij.**
 ence, for Companys sake to Eate those
 thynges which were offred to ydols, and
 so thowow our knowlege shall the weak
 and ygnoraunt brother perryne for who
 Chyrist dyed. Therfore we that know
 the truthe shulde be so full of Loue, and
 walke so charitablye and be so circum-
 specte, so wise, and so ware in all oure
 doynges that we shuld giue none occasiō
 vnto the weak and ygnoraunt brethren
 for to speake euill en vs for oure lyber-
 tyes sake, ande for doyng that, whiche
 we may lawfully do before God for loue
 sakyth, not her owne, but her neighbours i. **Cor. viij.**
 p. ofet for whan we synne agaynst the bre and .iij.
 them and wounde theyre weak consci-
 ence, we synne agaynste Chyrist. Chy-
 belpe the Apostell saynt James wythe
 all the sayntes enyoynd the to abstayne
 fro that was strangled, & fro bloude, not
 bycause it was lawfull for the to eate it
 but bycause theyre ratig shulde not be a
 stöblig blocke vnto þe Jewes & couertys
 who couerted i most hatious & abhominable. **1. Cor. x.**
 this for althogh vnto the þat are in chyrist al
 thynges are

are lawfull, yet all thynges edifye not, thet
for deare brethern let vs not be ashamed
to know the truth and the lyberty, which
we haue in Chryst Iesu but let vs walke
euerie man accordyng vnto hys knowle-

Ephes. iiii.

ii. Thesa. i.

ge in our vocacyon as men woorthie thet:
of in all humblenes of mynde and meke-
nes and longe sufferynge forbearynge one
an other thow loue and that ye be dys-
gent to kepe the vnitie on of the spyryt in
the bloud of peace beynge one bodye and o-
ne spyryte this is the lyuynge of a true be-

leue alwayes groupnge thanks to

God the father the lord Iesus

Chryste and the holy spyrit

so to whom be Laude

honour, praise

and

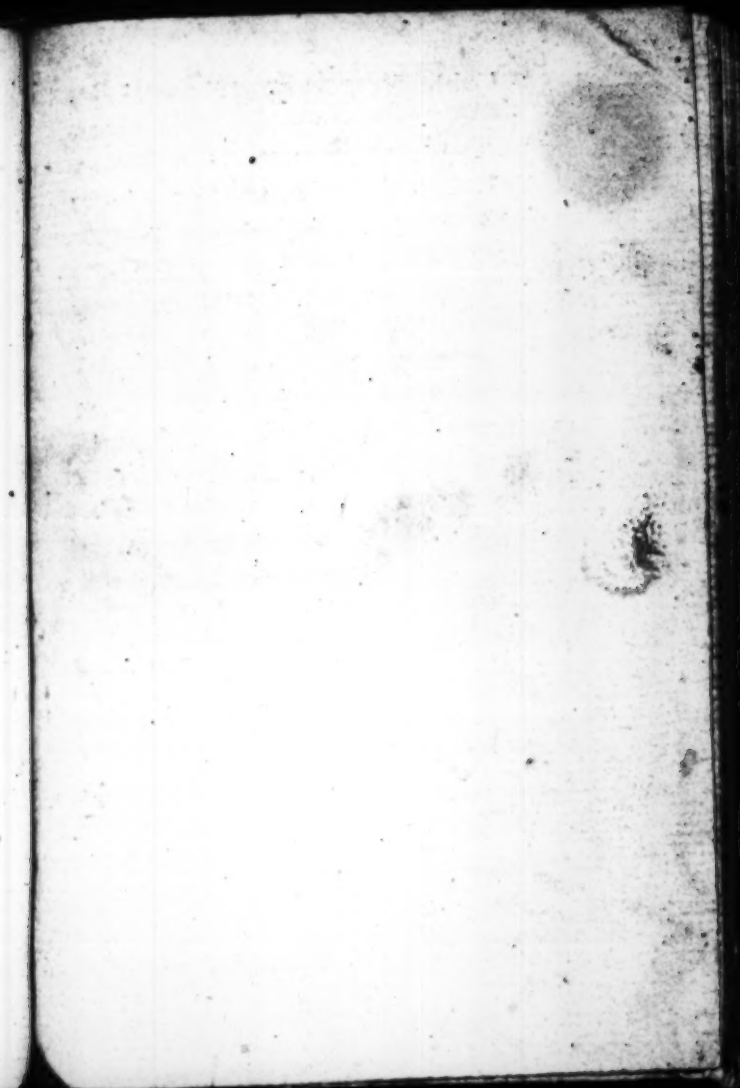
imperye, world

without

end.

Amen.

finis.





The copy of an E-

pistle wrytten from Copyn Hauen in
Denmarke vnto an Englyshe
Marchant dwelling at
Winchester in Eng-
lande.

The grace and peace of God
be yowr vnto you through
Jesus Christ. &c. Where as
in your laste letters to me
moste trustye and assured
frende you instantly desired me to
wryte vnto you, what I haue redde &
marked in holy scripture touching
the confession of synnes. Truly saye this
your reasonable request I wolde, if
I were able ryght gladly satisfye.
But as you knowe I am yet but a
yonglinge, and as one shulde say but
a nouyse in the stude of diuinite, &
farre vnable to pennit this matter ac-
cordinge to the worthynesse therof.
Nevertheless whā I consyder wth
my selfe, howe muche I am bounden
to you, partly for your louynge kyn-
dnesse daily shewed to my poore kyns-
folke and frendes in Winchester, and
part

W follos
the last
book
in
the
ygl

66 partly for your liberal giftes & chari-
table exhibition that I receiued from
you whan I was student at Oxforde,
I can not but thinke it to be my bod-
den dutie somewhat to gratifie you a
gayne. And albeit that ignorance,
rudenesse of stile & lacke of learning
plucketh me backe from the handling
of this matter, yet the consyderacion
of your great discrecion and gentyl-
nes p[ro]p[er]teth me forwarde to accepte
what I can do therein. Lettelle I no-
thing doubt, but I you wyl gaily ac-
cepte my simple rudenesse, good wyl
and endeuour o[ff] this behalf, no lesse
then yf the matter were gloriouse
garnished with eloquence & set forth
wth the moste probable persuasions
of the freshest philosopher o[ff] rethor-
cion in Oxforde. I truste you wyl re-
cite and embrace the truth though it
be neuer so basely and homely wyttē
o[ff] declared vnto you. For the truth
shal abyde and florish, whan al pro-
phane paynted persuasions and fond
charismatical phantasies shal vanishe a-
waye and be scattered abroad as dowe
dust before a whyle wynde. Wher-
for to kepe you no longer fro this mat-
ter, I shal be. Goddes grace, so shoulde
as

I can declare vnto you; what I
haue learned & marked in holy scrip-
ture concernyng this article of con-
fession of synnes. And that is this
that foloweth.

Of Confession of synnes.

The holy Scripture doth dy-
uersly in sundrye places set
forth and treat of the con-
fession of synnes. In some
places it maketh mention
of a general and solempne confession
openly made of all the people beyng
assembled and gathered together at
chappoynement, calling and exhor-
tation of their hygh Magistrate, Bys-
hoppe, curate or publyke minister of
Goddes worde. The cause thereof
was commonly some great plague,
degraunce or punishment wher-
with God scourged them for their sin-
ful, heynouse and abhominable of-
fences committed and done by them
and they; so fathers. example thereof
we haue in the second booke of Esdras
wher it is thus writtyn:

In the foure and twentie daye of *Nem. 9.*
this moneth came the chylzen of Is-
A 2 rael

63. rael to gether, with fasting and sack
clothes and earth vpon them, and se-
parated the sede of Israel from al the
straunge chyldren, and stode & know-
leged they synnes and the wycked-
nesses of they fathers, ad stode by in
they place and redde in the boke of
h lawe of h lord they God four tymes
on the daye. &c. And after a solempne
reherſal of the iudgementes & greete
mercyfulnesse of God declared in ho-
ly scripture. they conclude thus, sayeng:
Thou (O God) arte righteous in all
that thou haste broughte vpon vs, for
thou haste done right. As for vs, we
haue bene vngodly, and our kynges,
prynces, prestes and fathers haue not
done after thy lawe, nor regarded thy
commaundementes and thyne ear-
nest exhortaciōs wherwith thou hast
exhortēd them, and haue not serued
the in thy kyngdome & in thy great
goodes that thou gauest the. &c. and
are not conuerted from they wycked
workes. Beholde therfore are we in
bondage this daye. yea euen in the
lande that thou gauest vnto oure fa-
thers to enioy the frutes and goodes
therof, behold ther are we bōdme. &c.
Lo, here is a solempne open confes-
sion

tion. Wolde God y^e thys exāple of pu^{er} 69
blyke confession of synnes were well
practised thzough out all christendome,
nainely at thys daye, scynge that the
plages of God do dayly increase moze
and moze vpon vs, our synful lyues &
abominacions iustlye deseruyng
the same and muche moze.

¶ Thze mo sortes of confes-
sion of synnes.

Ther are also thze mo sortes of con-
fession of synnes declared in the holy
scriptures. The fyrst is secrete confes-
sion of synne only vnto God.

The seconde is an open confession
befoze men.

The thyrde is a priuate & secrete
confession made vnto man.

As touchynge the fyrst, it is an hū-
ble and lowlye confession of synnes
made vnto God cuen from the very
herte. As whan a synner examyneth
hys lyfe by the cōmaundementes of
God, & so syndeth hys conscience bur-
dened and accombred wyth synne, &
feeleth therby what daunger of dam-
nation that he is in: thys feelynge of
hys synke conscience wyl greatly mo-

Confessyō
vnto God
only.

70 ue hym to seke a phisicion. And whē
he perceaueth that ther is no medi-
cyn wylle heale hys dysease but only
the mercy of God, he wyl not cease to
make all the sute that he can to ob-
teyne it. He wyl without any delaye
prostrate hym selfe before God, and
with an humble, lowly and contrite
herte and mynd acknowledge him sel-
fe greuously to haue offended his god-
ly maiestie in thought, consente, delecta-
cion, worde and dede. He wil neuer
leauē of hys lamentable sute and sayth
ful prayer & requeste of this his boun-
tiful mercy, tyl he obteyn it. The wel-
linge rage of hys putrified consci-
ence wyl neuer be allwaged, tyl the pre-
cious oyle of Goddes mercy haue
suppled it, mitigated it, quieted it, and
bitterly cured and healed it. Of this
maner of confessyon the holy scrip-
ture doth many tymes treat, both by
playne authoritie and examples. By
authoritie. If we knowledgē our syn-
nes (sayth S. Iohn) God is saythfull
and iuste to forgue vs owr synnes,
and to clense vs from all unrighte-
ousnes.

Authoritic.
1. Iohn. 1.

Example.

Examples ther be many. Of
whiche I wyl at this tyme contents
my

my selfe with two or thre. Laying Dauid. 71
and felvng the intollerable burthen of his synnes, cryed out, sayeng :

Haue mercy vpon me (O God) after thy great goodnes. And according vnto thy great mercies, do alwaye myne

offences. Washe me againe from my wyckednes, & cleanse me fro my sinne.

For I knowlege my fautes, and my synne is euer before me. Agaynst the only, agaynst the haue I synned, for thy names sake (O Lorde) be merciful vnto my synne, for it is great. Psal. 51.

The Publicane also sayeth: be merciful (O God) to me a synner. Psal. 24.

This confession and knowleging of our synnes vnto God ys with a contrite and sorrowful herte it be done in sayth, God (which knoweth the secrettes of euery mans mynde) will accept & allowe though the repentaunt synner utter eth not one worde wth his mouth.

Exemple of the synful woman, that came vnto Christ. She spake no thyng, but wepte, and lowlye fell downe at Christes fete, and washed the with the teares of her eyes, and dyled them with the heeres of her head, and annoynted them with oylment.

The publicane.
Luc. 18.

The synful woman.
Luc. 7.

71 All whiche thynges were euident witness-
nes of her true and vnfaigned repen-
tance of her synnes and frutes of her
sure saythe that she had in Christes
goodnes. For whole comforte Christe
sayde: thy synnes are forgiven thee.
thy sayth hath saued thee: go thy way
in peace. This earnest confession of
synnes vnto god shuld euery christian
dayly practyse & exercise vnfaignedly.

Of this aforesayd confession to
God spryngeth out the confession
of our own synfulnesse before men.

2
Confessyon
of synnes
before men.

For he that hath felt a taste of the mer-
cy of God as he shal be occasiō to glorify
God by his example wil not be asha-
med other priuately before one man,
or openly before many men, yea
though all the whole world were pre-
sence, to confesse him self to haue bene
an horrible transgressoure of Goddes
holy commaundementes. He wyll
nothyng dowte, but that he with this
his meke confession shal much glorify
God, and moue the hearers by
his example to abhorre synne and
chaunge their euil lyfe. Of this
we haue an euident example in God-
des chosen vessel S. Paule, whiche af-
ter his conuersion vnto the sayth of
12:26 Christe was not ashamed many ty-

mes openly to confesse before men, 73
 what an unmerciful tyrant and un-
 gracious graffe he was agaynst the
 holy congregacion of Christ, before his
 conuersion to the fayth. Thys thinge
 also ashamed he not to wryte and let
 forth to the hole world, sayeng: I am
 not worthy to be called an Apostle, be- 1. Cor. 15.
 cause I persecuted the congregacion 1. Tima. 1.
 of God. And in an other place he say-
 eth: I was a blasphemer, and a perle-
 cuter, and a tyrant. &c. And after:
 Christe Iesus came into the worlde
 to saue synners, of whō I am chese,

Thys example of S. Paule very fewe of the Papistes in Englande ha-
 ue followed, vnlesse it were by con-
 straint for feare of bodely punysshment
 And therfore for my parte I suspecte
 the to remayne Papistes styll in their
 hertes. For yf they had vnfeignedly
 abhorred papistris, they wolde after
 this example of S. Paule wth al they
 hertes haue confessed them selues to
 haue bene disceyued, and also to haue
 wth false doctrine disceyued the peo-
 ple, and therfore haue openly and her-
 tely asked them mercy for the same:
 by doyng wherof doubtlesse they shuld
 very muche haue glorified God.

The thyrde maner of confession 3

Few of
 the papis-
 tes of Eng-
 lande fol-
 lowed this
 example.

74 of synnes is a priuate cōfessiō to mā.
 And y^e is of two sortes. The first is for
 the direction, establisshment & cōfōrte
 of a mānes owne cōscience towarbes
 God. The other is touchyng the reco
 ciliation & confession of a mānes fault
 & trespase to his neighbour whom he
 hath offēded. And as touching y^e syst
 waye of priuate cōfession vnto man,
 I thynke it is a good & hollesome ma
 ner & facion convenient & nedeful to
 be vsed & obserued of many of Gods
 people for thre causes, that is, for
 knowlege, counsel and for comfōrte.

Private cō
 fessyon of
 synne is
 nedfull to
 many for
 knowlege,
 counsell &
 comfōrte.

For know
 ledge.

First for knowlege: As whā a sim
 ple man or womā that hath herd lyt
 le or no preachyng of Goddes word,
 by reason wherof they haue almosse
 no knowlege of God or hys cōman
 dementes, neither of the professiō of
 baptime, neither of sayth, neither ha
 ueth they in a maner any knowlege at
 al of the waye of saluacion by Chri
 stes death. Is it not nedeful (thinke
 you) for such ignorant psones to hunt
 & seke out some discrete & learned mi
 nister of goddes word, & to knowlege
 vnto hym the y^e great ignorāuce, & to
 requyre at hys mouth y^e knowlege of
 the lawe of the Worde & of the waye of
 saluacion: As it not wrytten, that the

Malac. 2.

prestes lyppes shuld be sure of knowe 73
 lege, that men maye seke the latwe at
 hys mouth, so; he is a messenger of
 the Lorde of hoodes: It is mete ther-
 fore p prestes shulde haue good know-
 lege in goddes holy woꝛde, so; they ar
 appointed to be shepeherdes ouer the
 flocke of Chꝛiste, to fede the soules of
 goddes people with p delicate fode of
 goddes woꝛd, & specially with that ho-
 ly breade of lyfe Chꝛiste Iesu, that cae
 downe frō heaue to saue al his people
 frō their synnes. But alas! so; pitie,
 the spiritual shepherdes into many
 places of the woꝛlde & specially in En-
 gland are very rude, vnlearned & vn-
 able to teache other mē, beause they
 theselues lacke the knowlege & ryght
 vnderstādyng of the holy scriptures.
 For howe shulde they teach other be-
 yng vnlearned their selues? Doubt-
 lesse it hath bene herd of in not a few
 places of England, that the parish-
 ner hath be better lerned in holy scri-
 pture than p parson or vicare, whych
 thing is muche to be lamented. Is it
 not a great shame, yea is it not vtter-
 ly against nature, that the shepe shuld
 be wyser and better learned than
 the shepeherde. But no men are so
 much in this beualse to be blamed, as

It is very
 strange
 that the
 shepe shuld
 haue more
 witte &
 learninge
 than the
 sheppard,

76 the Babilonical byshoppes, partly for
admittynge suche doctrysh bodipoles to
the office of presthed : and partlie for
the institynge to fat benefytes and
to the cure and charge of christen sou
les so many vnlearned idioles, which
nother cā no: wyl fede them with the
spiritual foode of Goddes word. Our
Lo: be redresse thys matter. Amen.

For counseil

Secondarily, thys priuate confes
sion is verp nedfull for counseil, special
ly for suche persones, whose conscien
ces are accumbred wth scrupulouse
supersticio of meates, bowes, or with
perpleerd doutes in causes of matri
monye, of restitution of wronge gorte
or wytholden goodes, of reconciliaci
on, and suche other: Or els, yf they be
soze assaulted wth dyuers temptaci
ons of they: gossly enemye the deuel,
& know no remedies how to awayde
them. In al these and suche lyke dou
ful cases, whome oughte they rather
to go vnto and aske counsell, then of
the heardman of they: soules? In
wo:ldly affayres & busynesses which
wayne a man maye defende his ryght
tytle of enheritaunce, & how he may o
uerth:owe his aduersarye that wolde
do hym wronge, mē wyl spare for na
la.

laboure nor cost, but wpll rewarde of
77
they couel y best learned mē of lawe
that they can get: Muche more in spi
ritual matters for the soules health
ought every true christian to seke for
the best learned & discrettest ministers
of goddes worde, to satisfie their con
sciences in doubtful causes, & to helpe
them apt remedies for the avoidinge
of their sundrie temptations of their
foully enemy the deuyl. For yf he be
a good spiritual phisicion, he wpll mi
nister vnto the patient a conuenient
medicine for the healyng of his spiri
tual sykenesse & disease. And the pati
ents dutie (yf he wpll reconer hys
health) is no lesse than thankfully & o
bediently to embrace and receyue the
wholsome counsell of his spiritual phisi
cion. For the wyle mā sayeth: He that *Pro. 12.*
is wyle wpll be counsellled. Whā John *Mat. 3.*
the Baptist preached in the desert, the
people came vnto hym fro Jerusale,
& al the regions round about Iordan, &
were baptised of hym in Iordan, con
fessing their synnes. And the publica
nes came also to be baptised, & sayd vn
to hym: Master, what shal we do: And
here the publicanes, which were very
exortioners & byrders, as y preachig
of

78 of John the baptist came vnto repen-
taunce, & calling hym master asked
him counsel howe they shulde order
their lyues. Then he lyke a discrete
godly father said vnto them thus: Ye
quire no more than is appointed you
As though he shulde say: for as much
as heretofore you haue ben errours
ners & very carterpillers & byrbers, &
haue taken more of the poore people
for taske, tribute & custome then you
ought to haue done: Nowe seying you
are conuerted & become the disciples
of the heauenly doctrine, you muste
wryth all diligence chaunge your euil
life into a better, & oppresse the people
no leger, but take your appointed du-
ties & nomore. So lykewyse the soule-
diers also asked hym & sayd: whan shal
we do than? And he sayd vnto them:
Do no mā violence no: wronge, & be
content with your wages, &c.

Yf the same trade were lykewyse
had in vble amōge vs that are now ly-
uynge, so that whan so euer we were
encombred wryth any greuous septe-
cion, or entangled or ouerthrowen in
the same, yf we euen than as sone as
we could possible wolde consult with
our soules phisicion, to knowe which
waye

waie for mygh: best anoyde the tenn 79
ptacion hereafter, were it not a godly
fashio: worthy prayse & comendacio:

Exemple: of a yonge man beyng *An exam-
ple.*
sore tempted vnto who:rdome, & ma-
ny times overcome of his temptacio,
hath yelden & gyuen hym selfe ouer
vnto the deuell for that tyme, comit-
tyng the very acte of fylthy who:rdoe
& adultery: of he (I saye) vpon the con-
sideracion of hys owne danable state
that he standeth in, wolde go vnto a
discrete, godly & wel learned preacher
of Goddes worde, & playnly vster vn-
to hym his abhominable dedes in ge-
neral wordes, & aske hys best counsel
& aduise therein. Truly this preacher
wolde fyrt declare vnto hym by god-
des worde, what great danger of eter-
nal damnacion that he than stode in,
& playnly tel hym that God sayeth in
the holy scripture: that nother who:re-
mongers nor adulterers shal enherit
the kyngdome of God: And that God
threatneth to iudge & redempne both
adulterers and fornicatours. And so
groundynge himselfe vpon these scri-
ptures and such lyke, thereby beating
into hys conscience the feare of God,
he wolde bydde hym in any wyse ear-
nestly

10. **n**esthe repence himselfe of hys great
 synne, and comittis hym selfe by ear-
 nest, saythfull and continuall prayer
 to the mercye of God in Christ Iesu.
 And in any wyse without any delape
 refuse that fylthy and detestable fall-
 wyen of lypynge, or els, though he be
 med neuer so moche outwardly in
 thys myserable worlde to flopye, yet
 shold he continually lyue without
 the fauoure of God, and vnder hys
 greate wrath and vengeance, not be-
 ynge in that state the seruant of God,
 but the deuels slaue and bondman,
 out of Goddes kyngdom, and subiect
 to eternall death and damnacon.

Thys thynge earnestly herd, dy-
 ligently weyed, and deply from the
 very herte considered: If thys syn-
 ner were one of Goddes flocke, at the
 heauringe of thys terryble sentence of
 the lawe, he wold tremble and quake
 for feare, wepe, wayle and lament his
 horrible and detestable state, crye and
 call incessantly for the vnspeakable
 mercy of God in Christ Iesu, traua-
 ge by hys only meanes to obteyn and
 get agayn the fauour of God, wher-
 thorow hys carelesse disobedience he
 he had lost. And further he wold hu-
 bly

Howe a
 great syn-
 ner shuld v-
 se him selfe
 to reco-
 uer the fa-
 uour of
 God.

by desyre counsell, to hyche wyse he
myght best here after auoyd that hor-
rible crime of fylthy who:rdome and
adultery.

Then his discrete gofflye father
wolde exhorte hym, in any wyse with
all his due diligence dayly and conti-
nually to practise these wholsome pre-
seruatiues and moſte presente reme-
dies agaynst who:rdoe. that is to say.

*Preserua-
tiues from
whordom.*

First, to erchue ydelnesse and al-
wayes to be occupied in some honeste
laboure and busynesse. 1

Then, to auayde all occasions of
suel, al suspecte houses and wanton
company. 2

Agayne, to beware of fylthy com-
munication, wanton songes and hi-
stories of bawdrye, and nother speake
nor heare suche fylthynes. 3

Further, to vse sobrietye and tem-
perance in the vse of meate, drynke,
lepe and apparel. 4

Moreouer, to be dayly conuersant
with such persones, as ar both chaste,
honest, vertuous and godly. 5

Bespyde that, to remember daylye
what paynful passion & deare Chastite
suffred for our synnes and fylthy af-
fections. 6

81 To consyder also the certaintie &
 7 suddennesse of death, & what a strayte
 accompte & rekenyng must be gyuen
 of euery boyde worde muche more of
 8 fylthye actes and vncleannes. But spe
 cially to vse dayly, saythful & seruent
 sute, prayer and supplication vnto
 God for the gracious gyft of chastitie
 and clenness of herte. And synally, yf
 these be practised and wyll not serue
 no: suffice for the auoyding of who:
 9 dome, thā in any wise to take a wyse,
 for whā al other remedies fayle, that,
 wyth the p:acrisynge of the other wil
 serue. For that is the mosse present
 medicine and naturall remedie that
 God hath properly ordeyned to cure
 the disease of fylthye concupiscence,
 who:dome and adultery, after the do
 ctrine of S. Paule, whych sayeth: To
 auoyde who:dome let euery mā take
 1 Cor. 7. hys owne wyse, and euery woman
 her owne husbande.

Thy:dyce, thys p:inate confession
 is chesly nedeful to them that are to:
 For com- mented in their cōsciencs, & are not
 fort. fully perswaded that their synnes are
 forgeuē them, by reason wherof they
 are halfe in desperacion. These I say
 haue muche nede of a discrete spiritu:
 all

al phisicion to comforte them. For bñ 83
 lesse their weake sayth be stayed and
 lysted by by some comfortable resto-
 raties of the swete promises of gra-
 ce and mercy in Christe Iesu, it is to
 be feared, that they: gossly enemy Sa-
 than wpll shortly bynge them to de-
 speracion, and finally to everlastyng
 damnacion. Therfore here the discret
 soule phisicion wpl labour with to the
 & nagle to beate into thys spiritual pa-
 tientes mynde and remembraunce the
 molste swete, playne and euident: pro-
 myses of Goddes ayde and assistance
 to be alwape ready to them that aske
 it in saythful praper. Wherfore it is
 very nedeful to suche weaklynges in
 the sayth, that are so soze bzosed in cō-
 science, to make al the haste that they
 can possible to the heardman of their
 soules, and playnly to open and ac-
 knowlege their grete vnto hym, de-
 syryng to heare of hys mounthe the
 cōfortable promises of grace in Christ
 Iesu, to staye and lyst by their weake
 & feble cōsciences. S. James sayeth: *James 5.*
 Praye one for an other, y pe maye be
 healed. For (sayeth he) the seruēt pray-
 er of a righteous mā auayleth much.
 If the praper of one godlye persone
 B 1 be

84. be of muche value, the is þ prayers of
two good christians agreyng toge-
ther i prayer for any godly purpose, of
more value. For Christ sayeth: yf two
of you shall agre vpon earth (for what
thyng so euer it be that they wolde
desyre) they shall haue it of my father
which is in heauen. For where two
or thre are gathered together in my
name, there am I in the myddest a-
monge them. Marke that Christe say-
eth: yf two of you shal agre vpon earth
&c. And where two or thre are gather-
ed together in my name, there am I
present amonge them. And I praye
you is not thys weake saythed perso-
ne and hys curate consultyng of these
matters gathered together in Chri-
stes name: yf they be (as vndoubtedly
they are) then is Christe in companye
wyth them, by thallistene of his gra-
ce and presence of hys godhed. Again
yf they two thus assembled do agree
to pray together to God, for thencrea-
ce and establyshment of the fayth of
thys spirituall paciente, than sayeth
Christ vnto them thus: yf two of you
shall agre vpon earth (for what thing
so euer it be that they wolde desyre)
they shall haue it of my father which
is in

is in heauen. Good Lorde what a
comfortable place of scripture is this:
For we maye learne by it, that yf ther
be but two personnes gathered togi-
ther in Christs name for any good
and godly purpose, then is Christ pre-
sent wpyth them. And yf they agree
to aske any godly requeste of God,
they shal haue it graunted, what thin-
ge so euer it be (sayth Christe) so it be
a godly requeste conterned wpythin
the limittes of sayth and charitie, and
agreyng vnto the wyl of God. For
S. Iohn sayth: yf we shal aske any
thyng accor dyng to hys wyl, he hea-
reth vs.

1. Iohn. 5.

But here one wyl saye: Sye me
thinke ye take the scriptures to strait-
ly, yf you wolde bynd vs to confesse
our fautes only to a presse, or only to
our own curate. For albeit S. James
sayth: Knowledge your fautes one
vnto an other, yet he sayth not one la-
ye man vnto a presse, ne: one pariso-
nier vnto his one curate and to no no-
ther: but he sayth generally one vnto
a nother. Therfore I thinke that I
maye aswell make my confessyon to a
ny other man as vnto a presse, or vn-
to myn one curate.

Obiection.

James. 5.

B. 3 Trnth

Answer.

Truth it is, that thou mayst frelye
 chole any discrete chzisten man that
 is wel learned in holy scripture, & re-
 sozte to hym for learnyng, counsell and
 comfozte; but yet for all that, ther is
 none so mete for thy purpose in that
 behalfe as thyne owne curare (yf he
 be no papist, neyther of corrupt iud-
 gement in the scriptures, but be ho-
 neste, discrete & well exercised in gods
 holy worde.) For he is appointed of
 God to be herdman of thy soule, at
 whose mouth thou maist lawfully re-
 quire learnyng, counsell & comfozt, yea he
 is called & apointed of God to preache
 vnto the, & to al other his parishoners
 both priuately & apertly, secretly & ope-
 ly the gospell of Chziste to comfozte thy
 soule wha nede is. Which preaching
 of goddes mercye frulye gyuen to the
 faithful for Chzistes sake, what other
 thyng is it than the true absolution
 of their sinnes? For what other thing
 is the priuat absolution of the prestre,
 but a priuate or secreete preachinge of
 Chzistes gospell? What can the prest
 more promple the synner by his abso-
 lution, but therby to declare vnto him,
 that yf he repent hym of hys synfull
 lyfe, & vnfaynedly purpose to amend,
 repa.

*what is
 the true ab-
 solution.*

repolynge hys hole sayth, trust & cōfi- 87
dence in the promyses of grace & mer-
cy in Christ Iesu, & thā goddes truthe
shal saue him for Christes sake? Can
he promyse & synner any other thyng
than to be saued, yf he from the herte
do repēt, beleue, & purpose to walk i a
new lyf? I thich not. Besort therfor to
thi one curat (yf he be honest, discret
and wel learned, as I said before) and
thynke hym to be that person that is
appointed of God, to minister Chri-
stes Gospel & hys sacramentes vnto
the, at suche cōuenient tymes, as shal
be nedeful to the comfozte of thy trou-
bled conscience.

Ther is also an other kynde of pri-
uate confession, whych may aptlye be
called, the confession of reconciliaciō.
As whan I haue offēded my chriſten
brother, & haue prouoked hym to an-
ger. It is my bounden dutie to recon-
cile my selfe vnto hym, & to knowlege
my faute, and desyre of hym for geue-
nesse therof. This cōfession is no lesse
than comaūded of Christ to be done,
& he esteemeth it so necessarie to be do-
ne, & he pferreth it, & wil haue it done,
before we do any outward seruice, sa-
crifice, honour or worship vnto his self

*Confessyō,
of recocia-
liation.*

Math. 5.

Iob. 42.

88 For thus he sayeth: If thou offerest thy gyfte at the Altare, and there rememberest that thy brother hath oughte against thee leave ther thyn offering befoze the altare, & go thy waye first, and reconcile thy selfe to thy brother, and then come and offer thy gyfte.

Loo, here maye we se that Christe so muche regardeth the attonement of them that are at variance, and the mutual redressse of charitie, unitie, peace, and concozde betwene them, that he wyl haue that done befoze we shall be allowed of hym to do any acceptable seruice or outwarde worshop vnto hym. And truly I am muche afrayed that the transgressynge of this commaundement of Christe, wyl condemne all moste all the hole worlde, because ther is so muche breach of charitie, and so lytle regarde of mutuall reconciliation. and attonement. Howe be it they that are of God, regenerated by hys holy spirite, wyl be very circumspect and take good hede that they gyue no iuste occasion of an gre vnto their neyghbour. But yf they chaunce at any tyme (as al men are fraple) by theyr occasion to offend and greue theyr euen christian, yet they

they wyl seke al meanes to theyr pos-
sible power, and wyl al the speede
that they can, to be reconcyled agayne
vnto them. For who knowynge that
he can by no meanes obtayne goddes
faueur, onlesse he be at one wylth his
neighbour, wyl not in thys poynte
laye al wo:ldy shame apart, and (sub-
mittynge hys obedience vnto the co-
maundemente of Christe) go to hys
neighbour, knowlege hys faute vn-
to hym, and humbly desyre the forge-
uenesse of his trespase: Truly he that
vnfaynedly feareth God, and inten-
deth earnestly to auoyde hys displea-
sure, wyl not stycke to do thys godlye
wo:ke, but wyl be glad to do it and
muche more.

Besyd al these former sortes
of confession, ther was also vsed in
the primate churche an open con-
fession, whych they that had bene ex-
communicated for great and haynouse
synnes, made before the hole congrega-
tion at suche tyme as they were re-
stored agayne to the same. But be-
cause this is now out of vse (it is the
more to be lamented) I wyl here spea-
ke nomore of it.

*An open
confession.*

Thus haue I declared vnto you
¶ 5 alter

90 after my sclender gyfte of knowlege
what I haue redde & marked in holy
scripture touchynge the confession of
synnes. But wher as in the latter end
of your letters you straitly despyed me
to wyte vnto you, what I thynke of
the care cōfession that is now straitly
cōmaunded wpth you in Englande.
Truly to vtter my cōscience playnly
vnto you in fewe wordes, I thynke
it byngeth many a simple soule to
the hysarde of dānacion. For doutles
ther are many shameful abuses ther
in, of whych I wyll (by the grace of
God) reherse two or thre whiche are
intollerable.

*Abuses of
care confes
sion.*

First, it is cōmaunded of necessi-
tie. Thzough which abhominable cō-
maūdemēt, the simple cōmon people
(for lacke of good instruccō) thinke,
(for so are they disceaue by false tea-
chyng) without care cōfession they
can not be saued. So this opinio of
necessitie of the one partie, & the com-
pulsarie lawes made of strynkyng
papistes for the maintenaūce of the sa-
me on the other partie, (I know this
certainly) byngeth very many to per-
plexed & dourful straites of cōscience.
Whych (yf they be not in tyme remo-
ued

ned by the sweet promyses of grace in 91
Christe) wyl doubtlesse dꝛyue them to
desperacion.

Secondarely, It is no smale bon-
dage of chꝛysten mens consciences to
compel them to nombꝛe all their syn-
nes particularly, wyth all due circū-
stances of tyme, persone & place, and
howe many tymes euery synne was
cōmitted. Whych opinion perswaded
to the vnlearned people, is not onlyke
to bꝛing many of their soules into y
deuels daunger. For they thinke thesel-
ues bounden in cōsciēce (for so are they
corruptly taught) to cōfesse euery syn
particularly by it selfe, & so opē & declare
to their gostly father euery circūstāce
of the same. And yet soetime for fear,
& somtyme for shame they cōfesse not
al, but couceleth & hydeth soe offence.
Which not confessed, oppꝛesseth their
weake & feble cōsciēces sōrpyne. iiii.
oz. iiii. yeaꝛes oz mo, & so al that space
they thinke theselues because of y con-
realmeꝛ to be in the state of, dānacton
and quyte out of gods fauour. And
many times (yf the chynge were cho-
rowly knowen) it is scātly so weygh-
ty a matter as the eatyng of an egge
vppon a frydaye, so depelye are the
poppe the tradicions pꝛynted in their

82 in their tender consciences, esteeming
the breach of them to be a greater of-
fence, then Idolatrie, blasphemy, per-
iurie, theft, flander or any tranſgreſ-
ſion of Goddes holy commaundemen-
tes. Whych thyng ought to make al
the Babilonicall biſhoppes aſhamed
(but that they are paſt al ſhame alredy)
because they ſuffer Goddes people
to be ſo drowned in ignoraunce, y they
ca not diſcerne the commaundementes
of God, fro the dirtie dregges of Pa-
piſtical traditions. And albeit the ho-
ly ſcripture alloweth theſe ſortes of
confeſſion that I haue ſpoken of be-
fore in this Epistle, yet for al that the
proudeſt papiſt of the al can not finde
in holy ſcripture theſe wordes or ſen-
tences: To hyſ owne curate what ſo
euer he is: Al ſynnes particularly: all
circumſtaunces: and ſuche lyke trash.
For al theſe are nothyng els, but ped-
larie patches of Papiſtrie. Whych I
praye God maye be purged agayne &
bannyſhed out of Englande, and that
ſhortlye.

Finally, beſyde the forſayd abuſes
of eare confeſſion the comon ſorte of
people are therewith two maner of
wayes diſcepued. Firſt, becauſe they
thinke

33
thynke, that their confession is the
cause of forgiveness of their synnes,
by reason wherof they blotte out the
blessed benefite of the passion & death
of Christe, whych is the onely obtey-
ner of grace and mercy for the synnes
of all mankynde. Secundarily, becau-
se they are fully perswaded, that the
penaunce, y^e is, y^e fastyng, prayer, o^r al-
mes enioyned the of their goostly fa-
ther is the due satisfaccion and ful re-
compensacion to God, equivalent for
their synnes past, whych they have co-
fessed to the prest: And so for lacke of
knowledge & instructiō they are ther-
i bitterly disceined. For sure it is, y^e to
god no mā is able to satisfye for sine:
for that satisfaccion hath onely our sa-
uiour Christ wrought in hys painful
passion and death. I coulde here spea-
ke of many mo abuses of care confes-
sion, but I wyl at thys tyme passe
them ouer wyth silence.

Thus muche haue I wrytten vnto
you of confession of synnes, to de-
clare vnto you my conscience and sim-
ple iudgement therein, accordynge to
youre requeste in youre laste letters
wrytten to me by Nicolas Merin frō
Rome in Fraunte the .8. daye of Janu-
arie

64 arle in the yeaere of our Lorde. 1555.
And yf you accept this my rude wy-
rynges collectiō in this matter. I shal
by the grace of God do myne ende-
uoure lykelyste in other matters of
holy scripture to shewe you hereafter
any smal and slender knowlege and
iudgement. Thus the luyng God
increase in you daylye more and mor-
sayth, charitie, mekenesse, godlynesse
and pacience. &c.

From Copyn hauen in Denmark
the.3. of Februar ye.

If you
wyryte agayn to me wyryte to Geneva
for thetherwardes by Goddes grace
I intende to go so shortly as I can.

By the rudehande of
your pooze luyng
frende Thomas
Cortessozde.

M D L V

An Epistle vvrit- 95

ten to a good Lady/for the comfort
of a frende of hers, wherein the Roma-
tions erreure now reuiued by
the Anabaptistes is con-
futed, and the synne a-
gaynst the holy
Gooste playnly
declared.

MAdame, wher as it plea-
sed your good Ladyship-
pe to require me to write
vnto you my mynd con-
cernynge the true sence
and meanyng of thys place of S.
Paule in hys Epistle to the Hebre- *Hebr. 6.*
wes. It can not be that they whych
were once lyghned and haue tasted of
the heauenly gyfte, and were become
partetakers of the holy Gooste, and ha-
ue tasted of the good word of God, and
of the power of the worlde to com-
me yf they fall awaye (and as concernynge
them selues, crucifie the sonne of God
a freshe, and make a mocke of hym)
that they shuld be renued agayn by re-
pentance.

Ma

The er-
 rour of the
 Monastia-
 nes & now
 of the Ana-
 baptistes.

Madame, Many in tyme past, and at
 thys present daie mystrakyng thys sor-
 te & not truely vnderstandyng it, both
 haue bene and are encombyred with
 the Monastions erreure, whych is.
 That after man by baptyme and the
 holy Ghost is regenerated, and hath
 tasted of the grace of God, and hath
 embraced Christ and hys holy wo:de,
 yf he fall so synne agayn, he is with-
 out remedye of saluacion.

Undoubtedly thys is a veray dam-
 nable erreur, enoughe to byngge all
 them that are infected therewith to
 desperacion. But albeite they grounde
 thys theire erreure vpon thys a-
 fore alleged terte of S. Paule, & cer-
 tayne other textes: yet they myste the
 rustion, because they take thys scrip-
 ture to straitly, not referryng it to
 many other places of scripture, whi-
 che playnly shew: That when soeuer
 and howe often so euer a synner repen-
 teth hym truly of hys synnes, and com-
 mitteth hymselfe with a sure faythe
 vnto the mercy of God thowgh Christ,
 God receyueth hym agayne to grace
 and saluacion.

Doutlesse no prophetic in the scrip-
 ture: hath any priuate interpretation,
 but

But multe nedes be expounded accordyng
vnto the generall articles of the
Christen fayth and agreeable to other
sortes of holy scripture, and so must
this terte be also.

Nowe truth it is: that ther is al-
moste innumerable texts in holy
scripture, that most playnly do decla-
re: that whan so ever a true repentant
siner by vnsayned fayth returneth vn-
to god, & asketh mercy for chyldes sake,
he shall vndoutly haue it. And albeit
holy scripture is full of such places, yet
here by Goddes grace, I wyl shewe
and reherse to you some of them, to ge-
ue you occasion to marke them and
suche othe places as you shal fynd al-
moste in euery leaue of the Wyble.

A iust man falleth seven tymes,
and ryseth vp agayn. Marke this scrip-
ture sayth: he ryseth vp agayn. Pro. 24.

The wyckednesse of the wicked
shal not hurte hym, whan so ever he
conuerteth. Note that it sayth: whan
so ever he conuerteth. Ezech. 33.

Let the vngedely man forsake his
own wyse, and the vnrightrouse his
own imaginations and turne agayn
vnto the Lorde, so shal he be merciful
vnto hym. Esa. 55.

D Thou

Ier. 3.

Thou disobedient Israel thou haue
gaped (sayth the Lorde) and I wyl not
let my wrath fall vpon you.

Ier. 3.

Thus sayth the Lorde: do men fall
so, that they ryse not vp agayn? O yf
Israel do repent, wyl not God turne
agayn to them?

Zacha. 3.

Turne thou vnto me (sayth the Lorde
God of hostes) and I wyl turne
me vnto you.

Apo. 2.

Remembre from whence thou art
fallen, and do the fyrste workes.

Luc. 15.

Marke in the gospel of Luke the ex-
ample of the vnthriftie sonne.

Luc. 22.

Also Christe sayd vnto Peter: Pe-
ter I haue prayed for the, that thy
faith faile not, and whan thou art
conuerted, strengthen thy brethren.
Marke, he sayth: whan thou art con-
uerted. Loo, yf you weye these places
of scripture afoze alledged, and al-
most innumerable mo of the same
sorte, you shal perceaue euidentlye,
that though a christian haue sined ne-
uer so oft (as who doth not dayly of-
fend God) yet whan so euer he re-
turneth vnto God by true repentance
(whych consisteth of inward contri-
cion and a sure faith in Christe Iesu)
he is assured by the worde of God

recount and rehearse agayne the graces, fauour and mercy of God, whych shew his disobedience he had wrought his losse, and immediatly to enioyn full, absolute and perfecte remission and forgiveness of al his synnes wherofwe Iesus Christe, in whom he repositeth al his sayth, truste and confidence of saluation. The gospel assureth hym no lesse sayinge: So God loued the world, that he gave his only begotten sonne, that who so euer belieueth in hym shuld not perishe, but haue euerlastyng lyfe.

Iohn. 3.

More ouer, if you marke wel the examples of godly men, whych are registered in holy scripture, you shall playnly perceaue, that albeit they were byghly in Goddes fauoure, yet for al that, many of them had greatesinnes, and committed very heynouse offences, but they dyd ryse by agayne returnyng to Goddes mercy by true repentaunce and sayth, and so recovered agayne their former grace, whych they shew they had lost.

Aaron was so much fauored of god, that by Goddes calling he was made the bygh bishop & curate ouer his people.

Aaron.

Is. 2nd

And yet at the right request of the Israelites, he let them make and worship the golden Calf contrary to his conscience, by reason whereof both he and they committed that innumerable synne of Idolatrie, and yet he by true repentance and sayth returning to grace was saved.

David.

David Goddes deare dearyng, after that he had knowledge of God, and had in him called of his grace, he was endued abundantly with the holy ghost and gracious gifts from above, fell both into the synne of adultery and murder. And yet by true & unsayned repentance returning to Goddes mercy was accepted and recovered agayne into Goddes favour.

Manasses.

Manasses also contrary unto his conscience fell wyllyngly to Idolatrie but yet he rose agayne by true repentance and sayth, & recovered again the grace of God.

The synne
saith Corin-
thian.

1. Cor. 5.

So lykewyse that wicked man of the cytie of Corinthus who S. Paul straitly charged the Corinthians to excommunicate and exlude out of the holy congregation of Christen men, and that they shoulde neither eat nor drynke wth hym, because of his offence
and

and abhominable crime of inceste & ²⁴
outragious whoredome: and yet whā
he declared hymselfe to be truly re-
pentant for his great & infamous
synne. S. Paule admonished them
wth al gentlenesse and christen cha- ^{2. Cor. 2.}
ritie to receyue hym agayne into the
congregation as a christian brother,
and so to esteeme hym, and take hym.

What shal I say of Peter Christes ^{Peter.}
Apostle: had not he a sure knowledge
of Christ, confessyng hym openly be-
fore all the Apostles to be very Christ
the sonne of the lyuynge God: was
not he euen then indued wth the ho-
ly goost and grace from aboue, vnto
whome Iesus Christ said: Blessed art ^{Mat. 16.}
thou Symon the sonne of Ionas, for
fleshe & bloude hath not opened that
vnto thee, but my father which is in
heauen: And yet after, al thys he had
suche a fall, that contrary to his owne
conscience, wyllynge wthout any
compulsion, threates, or imprisonmēt,
he dyd most cowardly and shameful-
ly forsake and deny Christ, not with-
out blasphemye, sweryng that he ne-
uer knewe hym, cursyng and cōmyt-
tyng hym selfe to the deucl yf euer he
had to do wth hym.

D 3 What

What wold the Romanian and Anabaptiste saye vnto thys: was it not a sal: could ther be any greater synne than thys: was it not done of knowledg: was it not done wyllynge: was it not agaynst hys owne conscience: yes doubtlesse, it was no lesse but agaynst hys owne conscience.

But yet thanckes be vnto almyghty God, it was not þ synne of blasphemie agaynst the holy govt, neyther the synne vnto death, the whiche **S. Iohn** speaketh of, so: he continued not ther in vnto hys ende, but immediately he wente furthe of the byshoppes house and wepte bytterly, very much lamenting hys heynous offence, & by sayng he returned agayne vnto **Christ**, knowing hys mercy to be infinite & without measure, and so he was accepted vnto grace agayne, and **Christ** appeared vnto hym (to his great comfote) after he arose agayne from death to lyfe, & afterwarde sendynge downe hys holy spirite, indued hym wth wonderfull gyftes of grace from above. And than **Peter** became a stronge champion, settinge forth **Christ** to be the only sauoure of the whole worlde, preachinge and o-

pen

L. Iohn. 5.

Math. 26.

penly confessing hym before al men,
without any feare other of the scribes
phariseis or Magistrates. 73

Now good Madame, laye thys ex
ample of S. Peter to thys terte of S.
Paule to the Heb:nes: It can not be
that they whych were once lyghtned.
ec. yf they fall awaye. ec. that they
shulde be renewed agayn by repentaunce.

If a mā wolde applie the also: sayd
example of S. Peter vnto thys terte
of S. Paule, he wolde thinke that Pe-
ter shulde vtterly haue ben cast away
from Goddes sauour mercy & grace.
For fy: it is not be denied, but that
he was once lyghtned, that is: indued
wth the true knowlege of Christe
to be the only Messias and sauoure
of the worlde. Secondly, he had
also tasted of the heauenlye gyfte,
whych was a true saythe in Christe
Iesus, openly confessynge the same
before all the Apostles, beyng fullye
persuaded in hys owne conscience
what Christ was. Thyr:ly, that Pe-
ter was become parttaker of the holy
goost, & had tasted of y good worde of
God, it appereth euidently. by Christes
sentence, sayeng: Blessed art y Simon,
D 4 101

24 for fleathe and bloude (that is man)
shewed thee not that; but my father
whych is in heauen. Whych was, by
the inspiration of hys holy spirite.

4 Finally, Peter had a taste of þ world
to come. For he dyd se in þ montayne
the transfiguration of Christ, and so
dyd James the more, and John the
Euangelist also. Wherin the presence
of them all Christ was transfigured
and shewed hymself vnto them in the
fourme of a glorified bodye, so that
his face dyd shyne as the Sunne, and
hys clothes appeared as whyt as the
lyght. Ther appeared also among the
Moses and Elias. And euen there the
cleare voyce of God the father of hea-
uen was playnly herde amonge the
out of the cloude, sayeng vpon Christ;
Thys is my dearly beloued sonne, in
whome I delyte. Heare hym.

Mat. 17.

Loo, al thys and muche more Pe-
ter both herd & sawe, beynge almost co-
tinually in Christes company, eating
and drynkyng wyth hym, hearynge
daylye hys heauenlye doctrine, prea-
chyng and teachyng, seynge euerye
where (as occasion serued) hys great
and wonderful myracles. And yet so
al thys, what a great fall Peter had,

it ap-

it appeareth playnlye by hys denyall 15
of Christ hys louyng maister and sa-
uiour, and by the circumstances ther-
of, whych I touched befoze. But yet
to make Peters fall more horrible,
Christ sayd vnto hym and vnto al the
other hys Apostles, when he sent the
forth to preache the Gospel of saluati- *Mat. 10.*
on: He that denyeth me befoze men, I
shall deny hym also befoze my father.
Alas good Peter, what case standest
thou in now? How doth thys sayeng
of Christ touche the? Remembryng
thys sayeng of Christ, art thou not be-
leuyn at thy wyttes ende? Is it not
most certayn & true, y thou hast to hor-
ribly falle after that thou haddest ta-
sted of al these gracious gyftes befoze
reherled? Hast thou not contrarpe to
thyne owne conscience moste shame-
fully denyed thy maister and sauour
Christ befoze me? Ah good soule what
shal beco of thee? howe wilt thou an-
swer for thy lelfe? For it semeth here
playnly, that both S. Paule in the a-
foze alleged place to the Heb. & also
Christ hymselfe in the scripture afoze
reherled haue gyuen sentence of con-
denacio agaynst the. Wherfore, bothe
the Anacion & the Anabaptist grow
D s dyng

dyng them selues. vnd these two places of holy scripture, wil plainly prouounce the to be a reprobate, & that thou art dispatched & vtterly cast away from al hope of saluacion. But here let vs not to lightly passe ouer, but earnestly waye & depely consyder, what may be sayd in this matter on Peters behalfe. And first it may be ryghtly answered, that that place of S. Paul vnto the Hebrewes, maketh nothyng agaynst S. Peter, neither yet agaynst any chrysten man, howe greuously or howe often so ener he hath sinned, so that he hath not vtterly forsaken Christ and fallen cleane awaye from hym. For S. Paul sayeth: It can not be that they which were once lychtyned, ec. yf they fall awaye. &c. yf they shulde be renued by repentance.

Marke here diligently, that S. Paul sayeth: yf they fall awaye. He sayeth not: yf they fall. But: yf they fall awaye. For it is not al one thyng to fall, and: to fall awaye. For Peter dyd fall, but he dyd not fall awaye from Christ, but returned vnto hym again. An olde prouerbe it is: A man runneth very farre, that neuer returneth agayne. Al we christians do dayly fall,

for

Act. 6.

It is not al
one thyng
to fall, and
to fall awaye.
ye.
A pro-
uerbe.

for we dayly breake Goddes commaun- 97
dementes, but yet we do not fal away
from Christ, neither refuse we hym
to be our sauour, but acknowleging
our manyfolde synnes and offences
we dayly retorne vnto hym agayne,
by true repentance, faith and amen-
dement of lyfe, nothyng doutyng of
hys great and vniuersable mercye
towards vs.

They fal awaye from Christ that
bitterly forsake hym and refuse hym
to be their sauoure, and neuer retur- *who fals
lesh away
fro Christ*
neth vnto him agayne to obtaine his
mercy, but are become playne aposta-
tes, bitterly forsakyng the christen
faith, making but a mocke of Christ,
perseuering in their obstinate apo-
stasie and vnbeleue euen tyll they
lynne end: As dyd Judas the traitour
Julianus apostata, Symon Magus,
Dionysius, Hymeneus and Alexan-
der the Cooper Smyth.

1. Timo. 1.

2. Tim. 4.

Secondarely, As touching that say- *Math. 10.*
ing and threathynge of Christ, say-
ing: He that denyeth me before men,
I shal deny him before my father. &c.
It is to be considered, that al the ter-
rible threathynge that are in þe holy
scrip- *A good
& general
rule to be
noted.*

98
A good &
general ru
le to be no-
ted,

Isa. 3.

A condi-
cion.

Scripture threatned agaynst greate
synners are threatned conditionally,
that is to saue: yf the synners do not
truly repete and retorne vnto God by
fayth and amendement of lyfe, thys
plage and punishment o: that, shall
lyght vpon them. But yf they at the
preachyng, readyng o: hearyng of
Goddes holy worde do repent and
retorne vnto God, by fayth & godly
lyfe, than that plage threatned
shal not once touche them. Example
by the Ninuices vpon whom Jonas
Goddes minstre and preacher (o: ra-
ther God by hym) pronounced thys
terrible iudgement, sayinge: ther are
per fortye dayes, & the shal Ninue be
ouerthrowen. But ther as the scriptu-
re sayth: the people of Ninue belcued
God and earnestly repented them of
their greate synnes, and so was the
sentence of God retracted, and the ci-
tie saued and not ouerthrowne. So
lykewyse thys terrible sentence of
Christe: He that denyeth me before
men, I shal denye hym before my fa-
ther. must nedes haue thys conditio-
iorned with it: If he doth not repent,
neyther retorne agayn: But Peter
dyd both repent and retorne agayn
vnto

unto Chyſte. For al be it hym ſayd
was weake and ſaynt (as was the
ſayth of al the Apoſtles) yet it was not
utterly extincte. For Chyſte had ſayd *Luce. 22.*
unto hym befor: Symon. I haue pray
ed for the, that thy ſayth ſayle not.
And in any wyſe take hede, and note
thys wel: Chyſte ſayd not: Be that de
nyeth me, I ſhal denye hym, though
he repente and retourne. But remem
ber well that Chyſte ſayd: I came
not to cal the righteouſe but ſynners
unto repentance. Peter therfore re
pentet, and returned unto Chyſte a
gayn, and ſo was receyued unto gra
ce and was ſaued. *Mat. 9.*

Wherefore good Madame, in thys
harde ſerte of S. Paule vnto the He
brieues, wape wel thys condicion: (yf
they ſal awaye.) For they only fall a
waye, whyche committe that moſte
horrible crime, which is called in the
holy ſcripture, the ſynne vnto deathe,
blaſphemye agaynſt the ſpirite, and
the ſine agaynſt the holy goſt, which
neuer ſhal be forgiven, neyther in
thys worlde neyther in the worlde to
come.

But here it might be demaunded, *Question.*
what ſynne agaynſt the holy goſt

Answer.

Matth. 12.

Three sortes of synnes.

Synne.

Blasphemie

Blasphemie against the spirit.

ther greuous synnes. Wherunto I answered. That ther is difference in synnes, it maye clearly be gathered of Christes wordes, sayinge: I saye vnto you. Al synne and blasphemie shal be forgyuen vnto men, but the blasphemie against the spirit shal not be forgyuen vnto men.

Now, here is the matter playnly opened by our saviour Christe what kynd of synnes shal be forgyuen, and what neuer forgyuen. Blasphemie against the spirit shal neuer be forgyuen: al other synne and blasphemie shal be forgyuen. And Christe in sayinge: All synne shal be forgyuen, compriseth both original synne, and also actual synne. Moreover Christe speaketh here of thre sortes of synnes. The firste he calleth synne, the second blasphemie, & the third, blasphemie against the spirit. Wherby the scripture also calleth: the sinne vnto death, and the synne against the holy gost. These thre kyndes of synnes, & the difference of euery of the I intende by goddes help seuerally to declare vnto you so shortly as I can, & so for this synne committe you vnto god. And sythen
con

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but it is not blasphemie. For
truth it is that blasphemie consisteth
in it selfe both synne, and also a mur-
mure, grudge, reuyllynge, euell speak-
ing, scandaile & reproche of god & gods
lynes, but it is alwaye coupled wpyth
ignoraunce and vnbelefe, and proceedeth
not of suche obstinate malice as
continueth to the ende of the lyfe, as
doth the synne against the holy goost.
An other synne of blasphemie S. Paul
is offended before hys conuersion be-
fore the sayth of Christ Iesu. For thus
he speaketh of hym selfe: Before, I
was a blasphemier, and a persecutour
and a tyrant, but I obtained mer-
cy, because I dyd it ignorantly in vn-
belefe. Now, here is it playne and eu-
dent, that this blasphemie though it
be a great offence, yet it is remissible
and forgivable, and is not excluded
from grace and mercy, because it pro-
cedeth of ignoraunce and not of know-
lege, nor of obstinate malice that doth
endure to the lyues ende. Neither is
it the synne vnto death, and therefore
we may lawfully pray for suche blas-
phemers. As S. John sayeth: If any
man se his brother synne a synne not
vnto death, let hym aske, and he shall
goue

1. Tim. 2

1. John. 5.

In thys symple blasphemie (for so we may call it) many of the Jewes of Ierusalem, takinge Christ to be nothyng lesse, than the sonne of David, or Messias, because hys parentes were very poore, and hymselfe supposed to be but a poore carpenters sonne, which bare but a symple porte in the worlde. yea & some of them that crucifiede Christe were ouerwhelmed in thys symple blasphemie. And therfore Christ pray-
ed for them, sayinge: Father forgive them for they knowe not what they do. So Peter in hys sermon excused the crucifiers of Christe, sayinge. Now beare brethre I know that you haue done it through ignorance. &c. Repente you therfore and returne, that your synnes maye be done awaye.

Luk. 23.

Act. 3.

So dyd S. Steuen also praye for hys persecutours, whome before he called styfnecked, aduersaries of the holpe goost, traitours and murtherers of Christ. Doubtlesse he wolde not haue prayed for them so earnestly, vnlesse theyr synnes had bene forgueable. And therfore their synne and offence was nomore but simple blasphemie.

Act. 7.

The thynde kynde of Synne, is
A blas

104 blasphemie agaynst the spirite.

3 **Blasphemye** They committe blasphemie agaynst
the spirite, or synne agaynst the holy
one agaynst god, which willingly, vpon know-
ledge, and aduisedly, contrarie to their
owne conscience do deny, forsake, con-
paigne, slander, reuile, and persecute
the playne, open, manifest & known
truth, truly, maliciously & obdurately
preferring & continuing without vnfa-
ined repentance in that their wyfull
bygonesse and obstinate malice so
longe as they lyue in this worlde. As
byd Pharao, Saul, Herode, Iudas
the traytour, Iulianus apostata, Por-
phyrias, Hymeneus and Alexander
the Coper Smyth wyth other.

But marke this diligently: that
we can not (as farre as I can percei-
ue) certainly iudge of these blasphe-
mers agaynst the spirite, before the
tyme of their departure out of this
present lyfe: because we can not cer-
tainly knowe, whether at the ende of
their lyfe they can repēt & by sayth re-
turne and take holde of the mercy of

Coniecture God, or not.

we are vn-
certain.
Luc 23.

We maye coniecture, but we can
not (as I suppose) certainly diffine of
them. Let vs consider, that the these
that

that hange on the right hand of Christ. 185.
even at the last houre renewed, and
with a stronge and faythfull prayer
comitted hym selfe wholly vnto the
mercy of Christe, and was saued. In
consideracion wherof, let vs thinke it
to be our bounden dutie (as the pro-
phetes, Christ and his apostles dyd)
to reuoke and cal backe agayne open
synners and blasphemers to earnest
repentaunce for their synne, synful-
nesse, and to haue a sure truste in the
mercy of God, and in the mercy of
Christes passion and death, though
they be such at the departure out of
this present lyfe. For it is neuer to
late so longe as lyfe lasteth. Let vs
therfore with all earnestnesse cal vpon
our heuyn father, and in any wyse,
with a good courage and a sure and
doutful sayd aske, call and crye for
Goddes mercye, for his swete sonne
our saulour Iesus Christes sake, and
boldly they shal haue it. For from
the begynning of the worlde hether
to was ther never one that in sayde
asked mercye hertely, but he had it, tho
some the graciouse goodnesse of oure
aforesayd moste mercifull saulour
Iesus Christe, vnto whome with the

106 father and the holy Ghost be all ho-
noure, laude and prayse woꝛlde with-
out ende. Amen.

pours at commaundement
to al hys synple power
Thomas Kottelsoꝛde.

¶ Tm. i.

¶ Give all the honour laude and
prayse to God only.

¶ The prayer of Dantel turned into
metre and applyed unto our
synne. Daniel. ii.

O Loꝛde thou hygh & fearful God
By whiche al thynges both in us
Thy mercyes great are sure to laste
As thy preceptes both lone.

¶ We synful men have soꝛe trasgress
Agaynst thy lawes divine
Full cowardly we have fledde backe
From these preceptes of thyne.

¶ The prophetes dere to speake were
In setting forth thy name. Christ
Both ryght & pꝛeare as bolde were bent
For to gayerise the same.

To the therfore y^e Lozde of hoodes 107
All iustice doth belonge
To poure on vs suche shame & grete
In thys we haue no wronge.

Our shame is great & due to al
Our syght is but in vayne.
To tread straunge landes our syn hath
Our shame doth styl remain. (sought)

But though suche shame a reward
To al in common be
yet merre Lozde and to forgyue
Doth styl belonge to thee. (lust)

In dede (o Lozde) as for our selues
No lesse confesse we can.
But that thy lawes we set at nought
Suche lesse haue kept them than

Thy prophetes spake we wold not
As of thee stande in awe
Straunge plagis fro tyme to tyme we
For breakynge of thy lawe, (fear)

The force wherof so fearly bent
Was suche as hath not ben.
For all the plagis in Moyses lawe
Fell on thys realme for synne. (felt)

102 And yet to the who made his sute
Hys path waye so to gyde
That syng vice might learn thy labe
And therein to abyde.

Wherefore thou sawest al wolde not
And couldest not hold thy hand (help
But haste thy curse which now doeth
Upon this spual lande. (fall.

For as thou arte a righteous God
Thy workes do so appere
Coluymng such as scoyne doth take
Thy louely voyce to heare.

But yet (o lord) y. broughtest forth
Thy nocke from Egypt lande
Wherby thy name was largely spred
So home stretch forth thyne hande.

But we haue sinned more the they
Wh. forbe yet stave thy rodd
For in this labe was somtyme thy
And thou also our God.

Our sinnes & the our fathers sayl
This bage to passe hath brought. (yes
That al wyth holdet he about
They let he cleane at nought.

¶ Now thā (o Lorde) hpd not thy face 109
Oh heare thy seruantes crye.
Beholde thynne house sountyme ful
Howe wast it doth nowe lye. (ryche

Thy truth is fled, thy flocke fast bound
As shepe led to be slayne.
Thy foes pꝛeuayle & prosper muche
Though myschefe they mayntayne.

And wylt not thou thy foes confound
That thus thy woꝝkes repꝛoue?
At least yet soꝝ thy names sake
Their vile intentes remoue.

Soꝝ why, as soꝝ our owne desertes
We can no suche thyng haue.
It is soꝝ thy great mercies sake
That we suche thynges do craue.

¶ Forgyue vs Lorde intreated be
To heare vs make no staye
We beare thy name, it is thy cause
Oh Lorde make no delaye.

FINIS.